error may attach itself to a direct or identical vision
of things by a mental accretion, by a mistaken or
illegitimate extension or by the mind's misinterpre-
tation, but it does not enter into the substance.
This authentic or identical vision or experience of
things is the true nature of knowledge and it is self-
existent within the being, although rendered in our
minds by a secondary formation that is unauthentic
and derivative. Ignorance in its origin has not this
self-existence or this authenticity; it exists by a
limitation or absence or abeyance of knowledge,
error by a deviation from truth, falsehood by a
distortion of truth or its contradiction and deniaL
But it cannot be similarly said of knowledge that in
its very nature it exists only by a limitation or
absence or abeyance of ignorance: it may indeed
emerge in the human mind partly by a process of
such limitation or abeyance, by the receding of
darkness from a partial light, or it may *hyve* the
aspect of ignorance turning into knowledge; but in
fact, it rises by an independent birth from our
depths where it has a native existence.

Again, of good and evil it can be said that one
exists by true consciousness, the other survives only
by wrong consciousness: if there is an

unmixed true
consciousness, good alone can exist; it is no longer
mixed with evil or formed in its presence. Human
values of good and evil, as of truth and error, are
indeed uncertain and relative: what is held as truth
in one place or time is held in another place or
time to be error; what is regarded as good is else-